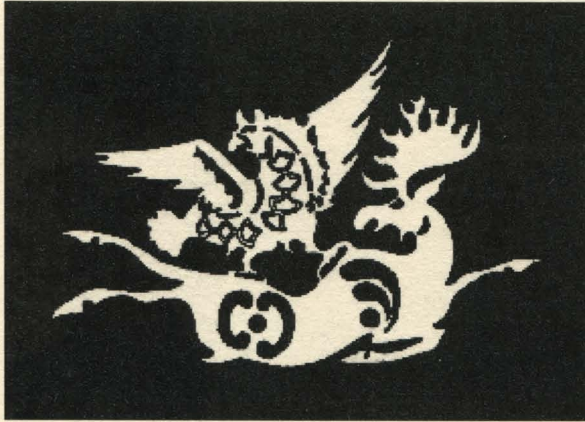


53rd Annual Meeting
Permanent International Altaistic Conference
July 25-30, 2010
Saint-Petersburg
Russia



Unknown treasures of the Altaic world
in the libraries, archives and museums

ABSTRACTS

Institute of Oriental Manuscripts, Russian Academy of Sciences

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Significance of S. A. Starostin's works for the Altaic studies

S.A. Starostin (1953-2005), the outstanding Russian comparative linguist, passed away five years ago. He studied many problems of the comparative linguistics and advanced the studies of many families of languages. He reconstructed the phonological system of Ancient Chinese, investigated Indo-European, Afro-Asian, Caucasian and other language families, proposed the hypothesis about the kinship of the Sino-Tibetan, Yenisei and Caucasian languages. One of the main fields of his investigations was the Altaic languages.

The first S.A. Starostin's publication issued when he was 19 years old and it was devoted to the comparative study of Japanese. At the student time he compared Old Japanese and the Rykyu dialects and reconstructed the Proto-Japanese language. Then Starostin studied the problem of the kinship of Japanese. This problem is very difficult because there are no near relatives of the Japanese language. The hypothesis of the Altaic origin of Japanese exists since the middle of the XIX century but the Soviet school of comparative linguists founded by V.M. Illich-Svitych in the 1960th considered Japanese and the Altaic languages the part of the vast Nostratic family with the Indo-European, Uralic, Dravidian and some other language. However the place of the different Altaic languages in the Nostratic family was not clear before the studies of Starostin, some supporters of the Nostratic linguistics thought that the Turk, Mongolian, Tungus-Manchu languages and probably Japanese and Korean are the separate branches of the Nostratic family and the Altaic family does not exist. However Starostin based the existence of the Altaic family and the kinship of the Altaic language with Japanese in the book "The Altaic Problem and the Origin of the Japanese Language" (1991). He used the glottochronological method of M. Svadesh and determined the Altaic

etymologies of some words of the basic vocabulary of Japanese. Starostin compared the basic vocabulary of Old Japanese and the Austro-Asian languages too and determined that the similarity of them is few and can be explained by ancient borrowing.

Since 1992 Starostin headed the scientific department that studied the most ancient kinship of the languages of the Old World. He supported the hypothesis about the common origin of all the languages and dreamed to reconstruct the language of Adam in the future. The important part of the studies of Starostin and his colleagues was its computerization. The Altaic studies went on equally with the comparative studies of many other languages, these studies were fulfilled by S.A. Starostin with A.V. Dybo and O.M. Mudrak. These tree scholars prepared the etymological dictionary of the Altaic languages (2003, in English). The dictionary and the other works of them are known in many countries however their ideas are not supported by many specialist on Altaic languages because of different linguistic and extra-linguistic causes.

S.A. Starostin not only reconstructed the ancestor languages but studied the structure of some languages including Japanese and Korean. He published the description of the phonology and accent of Modern Japanese, wrote the manual of the history of Japanese, studied Korean dialects.

ANAYBAN Zoya

Tuva, Russia

Barrow “Arzhaan-2” Unique Findings in the National Museum of the Tuva Republic

“The Tsars Valley Treasures. “Arzhaan-2” Barrow” permanent exhibition was opened in the National Museum of the Tuva Republic in November 2008. According to M. Piotrovskiy, the Hermitage Director, this invaluable

collection is “the major archeological discovery of the XXI century”. The collection consists of 1200 objects. All the artifacts were found by the Russian-German archeological expedition during the excavation of barrow “Arzhaan-2” in the Tsars Valley in the Tuva Republic in 2001 – 2003. The excavations were headed by V. Chugunov, the Hermitage scientific researcher, from Russia, and Berlin archeologists A. Nagler and Partsinger from Germany. Besides the main “royal” grave they also discovered 11 graves for 17 entombed and a burial place of 14 horses. According to the archeologists’ description a female and male skeletons dressed in outfits decorated with a great number of gold plates were found on the well cleaned floor in the centre of the wooden cribwork, made of Siberian larch logs. A massive gold grivna – a symbol of power, was found among the remains. The Scythian headwear was decorated with gold sheets in the form of horses, deer and snow leopards. The scientists supposed it was a married couple belonging to the Scythian elite buried in the grave.

The total weight of the gold taken out of the tomb was about 20 kg. While excavating Arzhaan-2 the archeologists found a great amount of iron weapons, inlaid with gold, and also bronze items and ceramic ware. Restored treasures dating back to the VII century B.C., were exhibited in the State Hermitage and museums of Germany.

Unique excavations of the barrow “Arzhaan-2” have presented a lot of questions concerning the culture of Scythian period of Tuva which to be studied and answered by science.

Prof. Saadet Çağatay: “My articles by the nickname Kutlu. S.Ç.”

During the preparation of the book *Prof. Dr. Saadet Çağatay'ın Yaşam Öyküsü* [*Life Story of Prof. Saadet Çağatay*] (İstanbul 2007) a yellow envelop has been found . It has an inscription: "My articles under nickname Kutlu. S.Ç."

After having finished her PhD dissertation in Berlin in 1933, Prof. Saadet Çağatay has written those three articles. At that time she was the editor of the journal called *Milli Yol*, which she had inherited from her father Ayaz İshaki.

BALK Michael
Berlin, Germany

Consten's Universal Dictionary

Hermann Consten (1878-1957) was a German mongolist and traveller who gained a certain amount of popularity among the general reader through his travelogue "Weideplätze der Mongolen im Reiche der Chalcha" (Berlin 1919-1920). In two volumes he gives an account of his venturesome itinerary in Mongolia before World War I. Before returning to Germany in 1950 he lived in Peking where he bought a set of some 180 Mongolian maps dating from the Qing era which finally found their way to the shelves of the State Library in Berlin. Described by Walther Heissig in his well-known catalogue ("Mongolische Handschriften, Blockdrucke, Landkarten" Stuttgart 1961), these maps were the first oriental manuscript items which were recently digitalised by the Library, available on the net through free online access (<http://ogea.crossasia.org/digital/mongolische-karten/>). Literary remains of Hermann Consten not studied so far is a number of slip boxes which are also kept in Berlin. They contain Consten's notes on a huge variety of subjects such

as personal or geographical names as well as information on numerous other terms and concepts. So these slip boxes represent, so to say, his personal encyclopaedia of Mongolia on which he seemingly worked for decades. My presentation is intended to give a general impression of the size and content of Consten's cyclopaedia.

BOZKURT İsmail

Ankara, Turkey

**An Archive Treasure in Cyprus:
The Ottoman Şer'i and Evkaf Registry of Cyprus**

*

Kadis, as representatives of justice, used to register all aspects of social, economic, political and military life at the regions where they were appointed, to Şeri Registrations.

In Cyprus also, as from 1571, after the conquest of the island, Şeri and Evkaf registrations were kept properly.

This treasure, forms a reliable source, which is not limited to historical happenings but also to various human studies fields, covering the periods before and after 16th century.

Based on these Registrations, 250 volumes of catalogue were produced as a result of two years work of 100 archive experts.

In this regard Şeri Court Registrations and Evkaf Registry Books were translated into Latin alphabet, transcribed registrations were enumerated and meaningful summaries were made.

In my paper, the above-mentioned Şer'i Registrations and Evkaf (foundation) Registry Books will be discussed in a large format.

**Unique diplomatic correspondence and reports
concerning Mongolia and the United States
in Washington D.C. archival libraries**

East Asian and Altaic historians have assumed there were no substantive diplomatic exchanges between the United States and Mongolia until the establishment of formal bilateral relations in 1987. However, my new book with Mongolian diplomat Mrs. Ragchaa Baasan on *The Impact of China and Russia on United States–Mongolian Political Relations in the Twentieth Century* reveals many examples of diplomatic correspondence in original Mongolian script and other internal confidential reports in Washington DC libraries which shed light on a much more extensive relationship over the past 100 years. This paper does not even touch on the new archival materials discovered in the Government of Mongolia's National Archives and in the archival collections of the Ministry of Foreign Affairs and Ministry of Defense that also are utilized for the book.

The main American sources for research are found in two important U.S. government archival libraries—the National Archives and the Library of Congress. The National Archives' materials are a treasure trove of declassified records on the U.S. consulate (1915-1927) in Kalgan—today's Zhangjiakou, north China. These are bound in fifty volumes and include previously unknown diplomatic documents, such as original untranslated scrolls handwritten in the old Uighur Mongolian script. Among the documents is the secret request from 1918 of Mongolia's last theocratic ruler, the Eighth Bogd Khaan, that a U.S. consulate be established in the Mongolian capital of Urga (now Ulaanbaatar). Also in the collection are the original Mongolian and Chinese language scrolls pleading for American military aid to resist the Chinese occupiers of Urga that were handed to U.S. Consul General Charles Eberhardt in the spring of 1920 by Mongolian Autonomous

Government officials. Particularly noteworthy is the letter, in both Mongolian and Chinese, from Mongolian Prime Minister Bodoov requesting American recognition of the new revolutionary government, which was personally presented to the first Kalgan Consul Samuel Sokobin in September 1921.

In the Library of Congress are heretofore undiscovered materials from U.S. military intelligence and State Department sources, including Mongolist Owen Lattimore. Found in the microfiche version of Vice President Henry Wallace's *Diary* of his 1944 trip to Siberia, China, and Mongolia was a confidential, never seen report to the U.S. Department of War from journalist Edgar Snow, known for his interviews with Mao Zedong, about secretly interviewing a high-ranking Mongolian delegation in Moscow in late 1943. Also discovered at the Library of Congress was a letter from Mongolian Premier Choibalsan to the U.S. Secretary of State after World War II.

Because the U.S. government's archival records are so abundant, my book research was limited to the political relationship between the U.S. and Mongolia.. It is likely that even more primary documents can be uncovered in diplomatic correspondence from the American Legations and Embassies in Beijing, Nanjing, Taipei, Eastern European capitals, Tokyo, Moscow, and consulates in Mukden (now Shenyang) and Harbin.

CHAKAN Varis

Istanbul, Turkey

**An Assessment on Archeological Works at the Tarim Basin and Historical
Artifacts worth of Museum**

The Tarim Basin which is one of the ancient residential areas of the Turkish People of the Central Asia is located today to the south of the present Eastern Turkistan, and cities in this area are located at the significant route of the

Historic Silk Road and it was considered for centuries that they played an important role as a bridge between East and West Civilizations.

Inasmuch as the fact that the Agricultural Zone covers fertile fields with underground and over ground natural richness since the ancient times, it has been the homeland of the communities from “Sak”, “Hun”, “Tuhar” (Tuhri) and “Ari” races and other “Altay” communities who are their relatives who were accepted as common ancestors of the Turkish Peoples of the present Central Asia that have lived since the prehistoric ages. According to the information that we have got from sources of China, in addition to Saka and Hun Empires 36 city-states such as “Küsen”, “Suli”, “Udun”, “Yerken”, “Pişamşan”, “Otuma”, “Vayır” (Lopnur), “Unsu” and “Kiroren” were established at vegetable gardens (Bostanlıklar) in the Tarim Basin and while they have played an important and effective role in formation of the present Turkish Peoples of Central Asia, they have also left a trace which cannot be erased eternally from the World’s Civilization history. A lot of historical artifacts pertaining to the civilization of mankind, principally related with historical, geographical, and linguistic and literature, artistic and archeological sciences, were buried here.

The Tarim Basin has attracted the attention of scientists from various regions of the World since the second half of the 19th Century. Until now, at the Tarim Basin, scientists such as N. M. Przhevalsky, Aurel Stein, Albert von LeCoq, Sven Hedin, Paul Pelit, P.K.Kozlov, S.F.Oldenburg, Otani Coul, Fenh Jia-sheng, Geng Shi-min Abdukeyum Hoca, Doklun Kamberi, Kurban Veli and Niyaz Kadir have made archeological excavations and found numerous valuable historical artifacts. Examples of the World’s Civilization History such as “Balbal” (gravestone), pots and pans (Potteries), trimmed ceramics, jewelries made of various precious metals, mirrors, stylish human face, engraved daggers, statues, pictures, woolen and cotton clothes, carpets, rugs and “kilims”, and various garments, female and male mummies, medical articles and musical instruments, etc. unearthed as the result of excavations carried out at the region

by the above mentioned famous scientists have been exhibited and displayed today at Museums in cities like Petersburg, Berlin, London, Paris, Tokyo, Beijing and Urumqi (Urumçi), etc. These masterpieces have been shedding lights as a first hand source onto scientific studies of Turcologists and Scientists who deal with Altay on fields of history, geography, archeology and history of art.

In this statement an assessment has been made on archeological excavations carried out in 1980s at various regions as ancient “Çerçen”, “Miran” (Capital of the ancient “Kiroren State” at the Agricultural Zone and in Akşehir and historical artifacts which are worthy of displaying in museums that have been obtained as

DENİZ Bekir

Antalya, Turkey

**An insufficiently-known structure in the
ÇU BASIN (Kazakhstan): Ak kesene**

In the Çu Basin of Kazakhstan, in a region which has become a desert, there is a structure which is publicly known as *Ak Kesene* (White Tomb). The building which does not carry any inscriptions, is constructed by using mud-brick.

There has been insufficient academic research concerning this structure. In terms of material and plan features, it carries the characteristics of the tomb (*türbe*) architecture in the Turkish period. This study will analyze the structure in comparison with the Central Asian and Anatolian-Turkish tombs and will reveal its place and significance within the tomb (*türbe*) architecture of the Turkish period.

**A Tentative Study on the Language Maintenance Model of Ewenki Speaking
People in China**

Abstract: There are more than 30,000 Ewenki people in China now. By the languages they are using we can divide them into three groups. The first group speaks their mother tongue Ewenki and also the languages of Dawur, Chinese and Mongolian etc. The second group uses both Dawur and Chinese. The third group uses only Chinese. This thesis makes an introduction to the language use of the first group of Ewenki people and also gives a tentative study on the language maintenance model of this group.

DOBROVITS Mihaly

Budapest, Hungary

Some Remarks on the Oghuz Kaghan Epics

The Oghuz Kaghan Epic is one of the oldest epic texts of the Turkic-speaking world. It has close connections with some other Altaic epic cycles as well as with the Islamic historiography. In our paper we shall compare three variants of the text:

1. the so called «Pre-Islamic variant» (14th century)
2. the manuscript of Uzunköprü (13th century)
3. the variant preserved in the work of Rashid ad-Din (14th century).

We shall try to give a detailed analysis of the texts and some remarks on the history of the epic, as well as on relations between these texts.

“NAMTAR” by Milaraiba in Buryatia

Milaraiba (1040-1123) was a Tibetan yogin-hermit and a poet who belonged to the Buddhist school of Karchzhudpa (kagyü); many followers of this school saw their way in asceticism, in the withdrawal from the world. A classic example of this tradition is the life and the work of Milaraiba who became famous in the “country of snows” through his chants.

A sketch of Milaraiba’s life is contained in his “Namtar” or “Description of life”. This work which was published in a xylographic way gained wide acceptance in Tibet and beyond.

Of particular interest is a translation of Milaraiba’s “Namtar” to Mongolian made by Gushi Tsordzhi in 1618 who was a connoisseur of Tibetan culture, an outstanding writer and a translator of his time. This translation was published in a xylographic way in 1756 in Beijing and became well-known in the Mongolian-speaking world.

“Namtar” by Milaraiba became widespread in Buryatia, too, in connection with the penetration of Buddhism into Trans-Baikal. At present, the Center of oriental manuscripts and xylographs of the Institute of Mongolian, Buddhist and Tibetan Studies (TSVRK IMBT) in Ulan-Ude contains ten lists of the Mongolian translation of Milaraiba’s “Namtar”. The full name of “Namtar” is “Yogacaris-un erketü degedü getülgegči milarasba-yin rnamtar nirvan kiged qamuy-i ayiladayçı-yin mür-i üjegülügen kemegdekü orosiba” – “A description of the life of Milaraiba, the supreme and powerful yogachar, the saviour who showed the path of omniscience and (achievement of) nirvana”.

The volume of each text which has a format of bodha mainly consists of 224 sheets. Each sheet has Mongolian pagination. A size of the sheet is 55 cm x 10 cm, a size of the text is 46,5 cm x 6,8 cm. A number of lines per page is 38. Printing is in black. Some texts have red pencil marks, which testifies about repeated reading.

From some variant readings in Buryat xylographs it can be assumed that Milaraiba's "Namtar" could be printed in Egituyskiy datsan and in some, not yet clearly specified place in Trans-Baikal.

Apart from the ten lists of Milaraiba's "Namtar" in TSVRK IMBTS, there also exist other analogous texts of this work on the territory of Buryatia. To our knowledge, they can be found in the home collections of ancient books among elderly people who are acquainted with old Mongolian, and these texts are among favorite books to read. Various lists of the Mongolian translation of Milaraiba's "Namtar" provide evidence about the widespread acceptance of this written monument in Buryatia in the past.

DYAKOVA Olga

Vladivostok, Russia

Archeological Dimension of the Xianbei Problem

The *Xianbei* tribes played an important role of principle in the history of East Asia. They are associated with formation of many ethnos within the Altai language family. The ethnogeny problem of *Xianbei* tribes, which is quite complex and not free from contradictions, is under exploration. Chinese scholars (Ma Chanshou, Lin Gan, Mi Wenping), basing on written sources, identify such groups within the *Donghu* tribes as: *Wuhuan*, earlier *Xianbei*, Eastern *Xianbei*, *toba Xianbei* and Western *Xianbei*. By the end of the Yan Xi period, Tanshihuai divided the *Xianbei* tribes by three – eastern, central, and western groups. These *Xianbei* tribes inhabited various geographic zones of Manchuria and Inner Mongolia. With the current level of the collected material, we may trace three lines of development in ethnogeny of *Xianbei*: proto-Mongolian *Shegen*, proto-Mongolian *Burhotui*, and proto-Manchu *Mohe*.

Proto-Mongolian Shegen line was identified in 1981 by Zhang Baizhong, a Chinese archeologist. Having explored the eastern *Xianbei* monuments around the aimaks of Zherim and Zhaowuda, Zhang Baizhong found the ground to link the eastern *Xianbei* culture with archeological materials of *Shegen* and *Kidan* cultures, classified as proto-Mongolian. Therefore, the archeological context offers sufficient ground to draw the proto-Mongolian (*Kidan*) line of ethnogeny: eastern *Xianbei* → *Shegen* culture → *Kidans*.

Proto-Mongolian Burhotui line was identified by the author of this article in 1979. The archeological materials of early *Xianbei* (Zhalainoer) are connected directly with the materials of the *burhotui* culture in Trans-Baikalia, qualified by researchers as proto-Mongolian. So, the archeological context allows us to draw the second proto-Mongolian (*burhotui*) line of ethnogeny: eastern *Xianbei* → *Burhotui* culture

Proto-Manchurian (Mohe) was identified by the same author in 1979. Analysis of early *Xianbei* archeological monuments in Inner Mongolia and West Manchuria (Zhalainoer, etc.) plus archeological monuments of *Mohe* culture and culture of Amur *Zhorzhens* in the Maritime Territory, Amur area and Manchuria serve enough reason to discuss their genetic interconnection. So, the archeological context reveals such ethnogeny line as early *Xianbei* → *Mohe* → *Zhorxhen* → Manchurians.

Conclusions: The proto-Manchurian (*Mohe*) and proto-Mongolian (*Burhotui*) lines originated from one and same source (root) – i.e., early *Xianbei* tribes, but underwent different development. Under the *Hunnu* pressure, they split apart and proceeded along different directions – northward (*Burhotui* line) and North-Eastward (*Mohe* line). *Hunnu* tribes evidently did not push East *Xianbei* tribes from their first-home territory, as Eastern *Xianbei*, *Shegen* culture and *Kidans* shared the geographic area of habitation and formed a separate and autonomous line of development. Certainly, this problem is not yet closed and the offered pattern requires more supplements, specification and detailed argumentation. However, the collected archeological material being stored in museums of China

and Russia provides a good ground to start exploration of such complex problem as ethnogeny of *Xianbei*.

ELIKHINA Julia

St. Petersburg, Russia

Clothes and ornaments of Xiongnu from the barrows of Noin-Ula (Northern Mongolia) in the collection of the State Hermitage museum.

The most part of finds from the barrows of Noin-Ula of the Asian Huns (Xiongnu) keep in the Hermitage museum (about 1900 objects). They were brought by the last expedition (1923-1926) of P. Kozlov (1963-1935), the famous Russian traveler and explorer of Central Asia.

Barrows of Noin-Ula were dated by the inscription on lacquered cup, which was made in the second year BCE.

The Xiongnu created a powerful alliance of cattle-breeding tribes in the late third to early second century BCE and then dominated the eastern part of Central Asia for four centuries.

Robes, trousers, head-gears, shoes the cloths of The Xiongnu. The cloths from barrows belonged to honorable people, probably, all nomads used ones of the same type. Felt carpets, woolen wall-covers, small tables are evidence of dwellings decoration. Ceramic pots, kettles, parts of chariots, lacquered artifacts, and many other different objects are characterized the way of life. Golden and silver ornaments give the idea about their social status.

Elite barrows of Noin-Ula contained important information about social structure, material culture and the art.

FEDOTOFF Alexander

Sofia, Bulgaria

On the Oriental Collection in the National Library of Bulgaria

First manuscripts written in different Oriental languages came to the National Library immediately after it was established in 1878, in other words after the Liberation of Bulgaria. In such way the so-called Oriental Collection was formed. Before that these books belonged to the Library of Othman Pazvantoglu (died in 1807) in Vidin, the Library of Mehmed Husrev Pasha (died in 1847) in Samokov, the Vakif libraries in Sofia, Kyustendil and some other towns. A smaller part was acquired through a purchase or donations from individuals and state institutions. That is why the main part of the collection consists of books in Arabic, Ottoman-Turkish and Persian.

Today the National Library has been keeping and processing the manuscript and the old printed books collection of the Tombul Jami library in Shumen, founded in 1744 by Sheriff Khalil Pasha, who was born in the same town and held important administrative positions in the capital of the Ottoman Empire. It contains about 1200 volumes of manuscripts in Arabic, Ottoman-Turkish and Persian and about 1500 volumes of old printed books in the Arabic script.

FUNK Dmitry

Moscow Russia

Heroic Epics of the Shors:

In Search for Epic Texts Self-written by Storytellers

The Shors is one of Siberia's smaller populations, 13,975 according to the 2002 Russian census. The Shors live mainly in the South of Western Siberia and mostly

(about 70% of the entire Shors population) in towns of the southern part of the Kemerovo region, such as Novokuznetsk, Myski, Mezhdurechensk, Osinniki, or Tashtagol. Apart from many other cultural features this ethnic group is especially well-known thanks to its rich epic tradition, the examples of which have been recorded during the last 150 years by W. Radloff, A.V. Adrianov, N.P. Dyrenkova, G.F. Babushkin, A.I. Smerdov, O.I. Blagoveshchenskaya, A.I. Chudoyakov, as well as by many other scholars and enthusiasts. According to the author's data, there are at least 280 texts of Shors epics stored in different archives and/or in private collections.

This paper discusses one of the most intriguing parts of the history of this cultural heritage, namely the self-recordings undertaken by the famous Shors storytellers, *kaichy*, Stepan Torbokov (1900–1980) and Vladimir Tannagashev (1932–2007).

The Shor storyteller and poet Stepan Semionovich Torbokov was one of the key figures on the cultural scene of Southern Siberia of the Soviet period. Trying to preserve the Shor culture, he transcribed his extremely rich epic repertoire. By now the author has managed to locate 48 of his manuscripts (normally their volume varies from 4 to 9 thousand verses) kept in different state and private archives.

The other storyteller, Vladimir Yegorovich Tannagashev, has been known at the beginning of the millennium as “the last *kaichy*” of the Shors. He practiced quite a lot and presented his craft – better to say, short excerpts from his incredibly rich epic repertoire – mainly on various national holidays, in schools and kindergartens. The author has been working with this storyteller from 2001 till the end of 2006 and, apart from many records of living performances, persuaded Tannagashev to write down his repertoire. As a result there are 31 epic texts, ranging from 400 up to 3000 of prosimetric lines each, that have been recorded by Vladimir Tannagashev at the author's request.

The paper discusses biographical details of both storytellers, provides descriptions of archival texts and touches upon some important textological as well as ethical issues related to working with these materials. Taking into account the considerable volume of the epic texts and difficulties arising in deciphering them

(especially problematic is the hand-writing of Torbokov), the author suggests publishing plots of epic texts as the first stage of work with this unique heritage and/or publishing them on the Internet as jpeg or pdf-files. According to his opinion, it may significantly facilitate the following work with the texts, leading toward the publication of their full versions along with their academic translations. The first volume in the series “Shors Heroic Epics” (four epic texts in Shor with translation into Russian and thorough commentaries) will be presented at the Conference.

GERASIMOV Igor

St.Petersburg, Russia

Islam in Mongolia Peoples Republic and Inner Mongolia

Part of non-Mongolian ethnic community professes Islam in spite of the fact that in Mongolia and Inner Mongolia dominating doctrine is Buddhism. This mostly concerns the Turkic language peoples who had to move to Mongolian lands driven from their native places by political or economic reasons.

In Mongolian Peoples Republic the most concentrated Muslim area is Nalaih - a town-satellite of Ulan-Baator. The Muslims appeared there more than 150 years ago. Altogether there are 800 Muslims; there is the mosque and the cemetery. Local adapts of Islam regard themselves as Kazakhs and keep connections with their brothers in faith from western parts of the country. In Mongolia all together there are 20 mosques. The adapts are studied mostly in Pakistan. Recently the other countries like Indonesia, India, Turkey and the Arab countries start to be interested in relations with Mongolian Muslims.

One of the Muslim centers of Inner Mongolia is Huh-hot – the capital of the province. Like in Outer Mongolia the Muslim people are those Turkic peoples who transferred there one and a half centuries ago running away from the Jungar khans.

There is a monument in the city which commemorates that event. Local Muslims live in the Chinese traditional houses and their mosques are built like Chinese temples often with the Buddhist ornamentation and decoration. The modern buildings imitate the architectural style of Iran and Pakistan. Local Muslims try to preserve their mother tongue, while in the other provinces of China, for example, in the nearby Shanxi speak only Chinese. Practically, the Muslims do not speak the Arab language, but they can study it in the other cities of China where Arabic is taught. There are many official places in Huh-hot, where we can find Arabic inscriptions – offices, bureaus, schools, restaurants.

Among Muslims there are native Mongols either. They live in the Alashan desert and do not often visit Huh-hot.

GIERLICHS Joahim

Germany

The Textile Collection of the Museum of Islamic Art in Doha

The Museum of Islamic Art in Doha, Qatar, designed by the well known Chinese-American architect I.M. Pei, has opened its doors to the public in December 2008 and houses one of the important collections of Islamic Art in the World. Over 750 objects from Spain to India and Central Asia are on display in 18 galleries and span nearly 1400 years (end of 7th to the beginning of the 20th century).

The collection contains more than 480 textiles coming from all parts of the Islamic world (mainly from Turkey, Iran and Central Asia), and even beyond, many of which are neither published nor well researched. From these 31 objects on display in the galleries, they include Mughal, Ottoman, Safavid, Timurid and Mamluk carpets, Fatimid *tiraz*, textiles from Turkey, India and Nasrid Spain, two Mongolian robes (Il-Khanid period) and a door hanging from the Ka'ba in Mecca

(late Ottoman). In addition to this a more than 6 m long *hizam* (monumental calligraphic band from the Ka'ba) is displayed in the museum library.

Textiles coming from Central Asia and the steppe regions include:

About 20 Mongolian textiles mainly from costumes

Three pre-Islamic carpet fragments (c. 1 BCE – c 1 CE)

An Islamic pre-Mongolian complete robe

Several textiles c. 10th – c. 11th CE, attributable to the Liao dynasty.

In total about 150+ Central Asian costumes, carpets but mainly non-pile tapestry woven rugs, textiles including fragments in all categories.

I will focus in my paper on the following rare and important objects:

- a) Three pre-Islamic carpet fragments
- b) A complete pre-Mongolian robe
- c) Central Asian Mongolian costumes

GIRFANOVA Albina

St.Petersburg, Russia

Linguistic and ethnographic materials of E.R. Schneider in archives of St. Petersburg

Eugeny R. Schneider, who was the first to handle comprehensively the Udeghe language (one of the Tungus-Manchu languages), was born in Krasnoyarsk in 1897. In 1924 he graduated from the archeological department of the Leningrad University and became a researcher at the Department of Siberia and Far East of the Ethnographical Department of the Russian Museum where he was studying the ethnography of the Tungus-Manchu ethnoses and paleoethnology of the Primorsky region. He went frequently on expeditions to the Minusinsk region where he studied the Turkic ethnography, in 1926 in Kazakhstan he explored the ornamental

art. In 1927 he was sent to the Tungus peoples of the Amur region. From 1928 on and to the end of his lifetime he has been studying the ethnography of the Udeghe and in fact has become a pioneer of the true scientific description of the Udeghe language. Ethnographic and archeological collections brought by Schneider from his expeditions on behalf of the Russian Museum were described by the collector and presented to the scholarly society. But his materials were not published in full. In 1937 he was arrested and executed by shooting on a false charge, and some of his materials disappeared. Fortunately, his book “Materials on the language of the Anju Udeghe” has come down to us in two copies, its manuscript is preserved in a certain archive in Saint-Petersburg. During the 30s Schneider was working both as a scholar and a teacher at the Institute of the Northern Peoples. From his students he recorded some Udeghe texts and songs (still on phonograph cylinders) which are nowadays kept at the Phonogram Archive (Pushkinsky Dom), one of the richest in the world that preserves, among other valuable things, the voice of L.N.Tolstoy and the recently found recording of P.I.Chaikovsky’s voice.

**GORELOVA Liliya,
ORLOVSKAYA Mariya**

Moscow, Russia

**The proximity between the Middle Mongol and Classical Manchu languages
as typologically, ethnohistorically and areally motivated.**

Exploring Mongolian texts of the so-called Middle Mongolian period (XIII-XV centuries) and those belonging to the Classical Manchu, we discovered a striking resemblance between the two languages in many respects including the formation of their information structures.

These structures possess an impressive number of special topic markers historically originated from verbal infinite forms, i.e. temporal and conditional

converbs as well as certain participles. All these verbal forms derived from the existential verbs and those having the meaning of *verbum dicendi*.

The proximity between the two languages can be typologically, ethnohistorically and areally motivated. Sharing certain typological features with the languages of the Altaic family, Middle Mongol and Classical Manchu reveal the high level of topicality. On the other hand, both languages show their closeness to Japanese and Korean, which are considered *subject* and *topic*-prominent languages.

The early stages of historical relationships between Mongol and Manchu peoples as well as languages spoken by them, can be traced from ancient times. Within our framework, ethnohistorical analysis of two powerful ethnic systems, i.e. the Jurchens and the Mongols, who had appeared on the turn of the X-XI century, should be viewed as most important.

The Jurchens can be seen as a result of a long process of ethnological genesis of proto-Tungusic tribes until the most profound of them had created the Jin Empire in Northeast China (aka Manchuria) (1115-1234). Being multiethnic conglomeration, the Jin khanate welded the Jurchens as a core, and various Tungusic tribes as well as ethnically and linguistically different population, viz. the Mongols, Koreans, Chinese and ancient Khitans. The Mongols have been under the Jurchens' suzerainty for 100 years until the Jin state fell under attacks by the former. Subsequently, that heterogeneous ethnic population had underlain the foundation of the Qing Empire of the Manchus on the territory of China (1644-1911). From the very beginning, some Manchu federations were heavily influenced by the Mongols, and marriage relations were crucial for tribes' leaders. Inheriting their language from the Jurchens, the Manchus borrowed syllabic Mongolian script, but later transformed it into phonetic. In the Qing state there were five official languages in use; viz. Chinese, Manchu, Mongol, Tibetan, and Chagatai (Turkic).

The Yuan dynasty of the Mongols, which ruled China from 1279 till 1368, also should be seen as a result of a complicated process of ethnological genesis of numerous nomadic tribes which occupied the Great Steppe in the X-XI century

until they had been united under the leadership of Genghis Khan (1206). He began to standardize a big variety of the Mongolic dialects within a single language (known now as Middle Mongol). The Mongolian script, borrowed from the Turkic Uigurs, later had been greatly elaborated by the Mongols.

The Northeast Asia, the place where the Mongol state had emerged, partially coincided with the Western Manchuria, the area of political and territorial influence of the Jin Empire of the Jurchens. More widely, Middle Mongol, Jurchens, and later Classical Manchu, were spoken in Far-eastern region where some languages possessed similar linguistic features, including grammatically marked topic.

GUAN Xinqiu
Beijing, China

**On the Consonant phonemes of Standard Manchu Language
from 18th to 19th Century**

In this paper, the author tries to infer the consonant phonemes of standard Manchu language from 18th to 19th century, by making use of the Manchu documents marked with phonetic symbols in Chinese, Korean, English and French in that period.

GUENER FİGEN Dilek
Ankara, Turkey

**A Study About Altai Turkish Which Has an Archive Value:
V. İ. Verbitskiy “Altayskie İnorodtsı”**

This particular study of Verbitskiy that evaluates the life styles, material and abstract cultural elements, the language and religious beliefs of Altai Turks, is a

scientific resource that has an archive value for both Altai Turkish and Turkology. This paper emphasizes on the content of the study which has been written more than a century ago, its importance concerning the Altai language and culture in general and the lexicology of Altai Turkish will be evaluated in thematic terms in particular.

HAN Sherman

Hawaii, USA

Emperor Kangxi 's Poetical Reflections on Russia

Emperor Kangxi (A.D. 1654-1772) wrote several poems reflecting his thoughts and policies about the Russian culture and government between 1682 and 1689, when he personally visited the frontier town of Wula in Jilin and when the Treaty of Nerchinsk between Russia and China was finally signed by both parties. As the emperor was closely involved in the strategic plans of the battles at Albazin in 1685–1687 and the diplomatic negotiations with the Russian government during and afterwards, these poems were generally composed on special military occasions and with specific subjects about the people. They provide a different perspective of the emperor's feelings and understandings of Russia than those given in the imperial decrees and directives.

This paper will identify, translate, and analyze the poems included in *The Collection of Royal Works of Emperor Kangxi*. Its aim is to study the emperor's personal emotions which are hidden behind the major political decisions with regard to Russia as shown in those poetical works.

HIGUCHI Koichi

Matsuyama, Japan

**Unknown Treasures hidden in lines of Mongolian Buddhist Literature
in the Case of Mongolian Versions of *the Lotus Sutra***

The *Lotus Sutra*, of which five Mongolian texts are available at present, is believed to have been firstly translated from Tibetan into Mongolian in the Middle period, although the original translation is missing. The oldest of the five, a Beijing xylograph printed in the 17th century, is a revision by Erdeni mergen dayicing tayiji based on the original by Chos-kyi 'od zer of the 14th century, as far as we believe the contents of its colophon. Careful comparison among the lines of those five, however, tells us that the colophon is not true at all. Moreover we can find many precious facts about Mongolian philology in the lines of the Mongolian versions of the *Lotus Sutra*.

HSIAO Su-ying, HUNG Chin-fu

Taipei, Taiwan

**On a rubbing with an Uighur-like script in the Fu Ssu-nien Library of
Academia Sinica**

This paper deals with a piece of rubbing with an Uighur-like script in the Fu Ssu-nien Library of Academia Sinica. It is 42.8 cm tall and 70.9 cm wide with a heading in Sanskrit. The main text consists of 40 vertical lines in an Uighur-like script. It is catalogued in the FSN Library as a copy of an inscription with Uighur

Mongolian script in the Baocheng Temple, Wu-shan, Hangzhou, Zhejiang Province, China. However, we find that the script is not Uighur Mongolian but Manchu. In this paper, we aim to survey the content and the whereabouts of the stone.

JANKOWSKI Henryk

Warsaw, Poland

Karaim *mejumas* in Eupatoria

Mejuma, the adaptation of the Turkish word *mecmua* ‘collection’, is a type of handwritten and bound book, copied by Crimean Karaims in the 19th, some also in the 20th century. These manuscripts were mostly written in Crimean Turkish, but also included works written in a language more similar to Karaim, as well as Crimean Tatar and even imitation of Crimean Noghai. The contents of *mejumas* are mixed, they mostly include poems, songs, stories, tales, riddles, plays, proverbs and sayings. Some manuscripts are short, some quite voluminous. According to Shapshal, once almost each Karaim family possessed a *mejuma*. The first critical edition of a *mejuma* came out in 2009, although a non-critical edition was published by Radloff in 1888 and 1896.

With regard to the origin, it seems that most works in the *mejumas* are the adaptations of Turkish literature, quite popular in the Crimea. The number of Crimean Tatar works is not high. There are also translations from Hebrew literature, e.g. a theatre play of King Saul. The most interesting works are those composed by Karaims.

As our study shows the *mejumas* are very important for they contain all pieces of Karaim secular literature, first described by Shapshal in 1918.

Probably the most numerous collection of *mejumas* is among the holdings of the Library of Lithuanian Academy of Sciences in Vilnius. It is unknown how many of

them were preserved in private collections in the Crimea. I have copies of two of them. Ten *mejumas* are housed in the collection of the Karaim congregation in Eupatoria.

This paper intends to give a short presentation of ten *mejumas* of Eupatoria which have never been yet examined.

KARAHAN Leyla

Ankara, Turkey

**One of the oldest Resources of Anatolian and Rumanian Dialects:
Grammar Books**

The researches on Anatolian and Rumanian dialects which commenced in mid-19th century, has made a considerable progress both in quality and quantity correspondingly with the development of universities. The information about Anatolian and Rumenian dialects was limited during the first century of Turkish dialect studies. Most of these studies were based on the researches conducted by the foreign scholars. In addition to these foreign originated studies, we can count some grammar books containing information related to dialects. These grammar books are of importance since they indicate the agelong change process of dialects. This paper evaluates the information about Anatolian and Rumenian dialects which are found in the grammar books written before the first quarter of 20th century.

KASAPOGLU Chengel Hulya

Ankara, Turkey

On Translation of the Bible in Kipchak

The Bible translated into the various foreign languages has also Turkish translations. For the first time, the Bible was translated into Crimean Tatar language in the beginning of the 14th century and subsequently to the Ottoman, Kipchak (Tatar, Karachay Balkar, Kumyk etc.) and Turkey Turkish. In this study, the translation of the Bible into Astrakhan Tatar in American Bible Society Library will be presented and then the grammatical features of the text will be emphasized. The text, written in Arabic letters and published in Astrakhan in 1820, is quite attractive in terms of morphological features and vocabulary. In this paper, the typical grammatical features and vocabulary of the Bible in Astrakhan Tatar language will be drawn attention.

KELLNER-HEINKELE Barbara

Berlin, Germany

Green Knowledge. Ottoman Manuscripts on Botany and Agriculture

From the Manchu summer residence in Jehol to the sultan's palaces on the Bosphorus, and from Timur's Samarcand to Babur's Delhi, gardens have always marked imperial power and taste. Textual and architectural/archaeological evidence suggests that these gardens, adorned with a great variety of plants, show different designs and practices depending on horticultural tradition, geographical location and period of time. But what do we know about the men who created and cultivated these gardens? Where did they derive their expertise from, and what was their vision of the plant kingdom? It is interesting to note that there are not many

works on botany and agriculture in Turkic languages kept in the international manuscript collections. This paper attempts to give a survey of the available Ottoman sources and place them in the context of the genre.

KHODARKOVSKY Michael

Chicago, USA

The Role of the Kalmyk Cavalry in the Northern War, 1700-1721

This paper will discuss the role of the Kalmyk cavalry in the Great Northern War, 1700-1721 based on the evidence from the Museum of Military History in Sweden. The museum has a rare collection of the Kalmyk bunchuks (military banners) that were captured by the Swedes in the battle of Saladen in July of 1703. This is a new evidence that allows us to reconstruct a fuller picture of the Kalmyk participation in the Russian military campaigns in the early eighteenth century.

KLYASHTORNY Sergei

St. Petersburg, Russia

Sogdian noblemen in the Yenisei Kyrgyz State

Analysis of onomasticon of the Yenisei epitaph Elegest-2 shows that there is a name of Sogdian Manichean in its text. The Syrian name *Bar Sayra* (Son of the Moon) mentioned in the inscription clearly evidences the Manichaean identity of its bearer. The deceased held the high rank of *sejün* which proves that his homeland was Sogdian colonies in East Turkestan or in China.

**About the Choir runic inscription at the end of VII century A.D.
from Mongolia**

Since 1929, the Central Museum of Mongolia filed granite statue of an ancient warrior ("stone woman") with a short, about 80 letters, ancient Turkic runic inscription. The first edition of the inscription was made by S.E. Malov in 1936, according to incomplete and inaccurate drawings and poor photographs which he had received from Mongolian colleagues. It was so unfortunate that nobody paid heed to the inscription what it really deserved. But it became clear only after S.G. Klyashtorny had studied monument de visu, found parts of the text missing in the S.E. Malov's publication (and based on it H.N. Orkun's publication in 1938), given its historical interpretation, including a dating of the inscription. According to his calculations, the text refers to the years of the Ilterish Kagan governing (682-691), so Choyren inscription appeared to be the oldest extant Turkic runic inscription.

Since then, the inscription was published three times: O.F. Sertkaya (1996), F.S. Barutchu-Ozonder (2006) and K. Suzuki (2009). Not all signs proposed by S.G. Klyashtorny, as previously by S.E. Malov, for reading, proved to be correct. A number of signs they were unable to determine, they were further identified by other scientists, mainly O.F. Sertkaya. But the main S.G. Klyashtorny's discovery – reading the name "Ilterish" and events' assignment at the time of his reign, i.e. dating of the monument to the end of VII century – was confirmed by all subsequent studies. However, the text of the oldest Turkic inscription still can't be considered finally established. For two reasons.

First, in some places, inscription's signs, despite the traces engraved deeply, were smoothen by Gobi winds during 1,300 years. Secondly, in this inscription they

twice applied Boustrophedon, in contrast to the inscription in Tonyukuk's honor, which is close to the oldest Turkic inscription according to the location and characteristic Paleography. That quite confused all researchers in determining the sequence of the text parts and understanding of the specific meaning of the inscription. In my report, I will focus on these issues, citing only a few considerations in defense of any assumptions, but all the textual and Paleography debate I leave for a more detailed publication.

KULGANEK Irina

St.Petersburg, Russia

The Mongolian Aphorisms in the Institute of Oriental Manuscripts (Russian Academy of Sciences)

The largest amount of Mongolian-language materials is concentrated in the Orientalists' Archive and in the Manuscripts' Fund at the IOM RAS, which, in the best traditions of Russian Mongolian studies, brought together the strongest specialists in the field.

At the current time there are 16 manuscripts (Mongolian– 10, Buryat – 2, Kalmyk – 4) representing collections of Mongolian-language proverbs and sayings in the Manuscripts' Fund. The manuscripts have brought by A.M.Pozdneev (5), Ts.Zh.Zhamtsarano (4), Samdanov(2), K.F.Golstunskiy (1), B.I.Pankratov (1). Some Mongolian riddles with answers and proverbs are contained in the following manuscripts: A-36, B-121, B-213, D-136, E-88, F-532, G-131, F-130, F-269.

The folklore materials in the Orientalists' Archive are found in 5 collections and make 36 items, which contain more than some hundreds work of folklore.

The major part of the Mongolian-language aphorisms was collected in the Buryatia by Russian and Buryat specialists. Among these materials are fascinating examples of folk literature in various dialects of the Mongols (khalkha, darkhat, ordos,

chakhar, abaga, sunit, udzumchin, bargu, uriankhai, derbet), Buryats (khorin, aga, ekhirit, kizhingin, barguzin, bulgat, alar) and Kalmuks (Don, Stavropo). Some of them date from the late XIX and the early XX centuries, when there was great interest in dialect differences, living dialects and folk literature.

Aside from the expeditionary folklore recordings, the Orientalists' Archive also contains collections drawn up on the basis of the genre.

The category "Aphoristic genres: proverbs, sayings, riddles (*dzuir tsesten ug*) presents for the most part aphorisms collected by Ts. Zh. Zhamtsarano and B.Baradiin during their ethno-linguistic mission to Transbaikal and Mongolia at the beginning of the twentieth century on behalf of the Russian Committee for the study of Central and Eastern Asia.

Of value to folklorists are commentaries by collectors in the manner and occasions of their performance, notes on informants and the place where the materials was gathered. Collectors sometimes grouped them into a single quire along thematic lines.

LIU Ge

Shaanxi, China

Čin bitig in Uighur Script is Qin-Qs in Han Language

It is a common view by a lot of researchers, including those from the Chinese and other countries, that the word čin of ancient Uighur language came from the Han word (genuine or true) and the term čin bitig were equals to the Han word Zhen-Qi, literally, true contract). The paper argues that the best translation of the term čin bitig is Qin-Qi. The phenomenon that some contracts in different language shared common characteristics reflects a close economical and cultural link between the inner land and frontier areas.

**The Unknown Portrait of the Member
of the Qing Imperial Family in the collection of the Hermitage**

The huge ancestral portrait of an official in the Hermitage is painted on silk. The piece of silk is unusually big – 120 x 190 cm. It has the mounted borders of brocaded green ribbon at the top and bottom.

The person is depicted seated, on the wooden (zitan?) throne richly decorated with precious stones and pearls, leopard fur underlined with red silk. The floor is covered with the carpet of leiwen diaper of purple color.

The man is shown in full ceremonial winter attire with four tuanlong, with the cap with three peacock feathers, with chaofu of red coral. All the details are pointing to the fact that we see the imperial official of the highest first rank from the imperial family. The man depicted is the same person who is shown standing at one of the portrait painted for the Zhi Guan Ge – has the eulogy written at the beginning of 1760, by Qianlong emperor in Chinese and Manchu, and through the inscription we know that the person is Fuheng (Sold through the Sotheby's and now in the private hands in the collection of Dora Wang in the USA).

Fuheng was a descendent of the Fucha clan. He had the highest rank in China. He died in 1770. He was awarded with all highest awards and honors bestowed on him after his death. We think it was also because he was the brother of the beloved empress of Qianlong – Xiaoxian, who died young in 1748; and therefore brother in-law to the Emperor himself.

After his death the tablet with the name of Fuheng was placed in the Temple of the high State officials. We can suggest that his portrait was placed in the ancestral temple of the imperial family.

First 50 portraits of the highest officials for the Hall of the Purple Splendor were painted with the help of the Jesuits working at the court of Qianlong. Among them were Giuseppe Castiglione, J.-D. Attire, Ignatius Zihelbart and Giuseppe Panzi. To be precise they were employed to paint the faces. The ancestral portrait of Xiaoxian was also painted with the touches of Castiglione brush.

Comparing two portraits we can state that the seated Fuheng is painted in the same manner as the standing one. His face is done in the European technique: voluminous, with shadows and colors, with portrait features. The dress is done by the hand of the court Chinese artist. The portraits are very similar.

Through all that we can suggest that the portrait was ordered by Qianlong to the same painters who were working at the court for the Zhi Guan Ge. As G. Castiglione died in 1766, J.- D. Attire – in 1768, it's quite possible that the portrait was done by I.Zihelbart and G.Panzi, who were still alive at 1770, and by Chinese painters. It was done for one of the most important Ancestral building – Temple of Ancestors, Hall of Ancestors, for Shouhuangdian or some other.

The Hermitage museum can be proud of possessing one of the portraits of Qing Imperial family, painted by Jesuit and Chinese painters after the order of Qianlong in 1770-s. Though there are some questions left, one of the question is the date of acquisition as the portrait was already in the collection of the tzars, now we can name the person – Fuheng from Fucha clan, and even attribute his portrait to the hands of the well known painters.

**Wang Guojin and Lobsangčoyidan: A Forgotten Mongolian Manuscripts
of the *Erdeni-yin tobči***

Japan has long had an academic tradition of historical studies on the Mongols. The first Japanese scholarship on “Oriental history (Tôyô-shi)” was Naka Michiyo’s annotated Japanese translation of the *Secret History of the Mongols* in 1907. At least until the first half of the 20th century, historical research on the Mongols and Manchus were the main stream within the “Oriental historical studies” in Japan.

Non-Japanese researchers quite naturally assume that Japanese libraries preserve large and excellent collections of Mongolian materials as in St.Petersburg. The search for Mongolian historical sources was started during the late 19th century by the forerunners of “Oriental history” in Japan, Naka Michio, Shiratori Kurakichi, Naito Konan and others. However, we are now unable to find many good and rare items written in the Mongolian language in Japan. This indicates that the main concern of early Japanese scholars’ lay in historical sources written in Han Chinese, not with those written in Mongolian.

However, in their pursuit of historical sources, Japanese researchers found some rare and unique materials concerning Mongol history. One of them is the so-called “Qaračın version of *Erdeni-yin tobči* (“Karachin-bon Mōko genryū” in Japanese)”, which is not well known among the researchers outside Japan. The original Mongolian manuscripts of it were temporary lent to the Dalian Library of the South Manchurian Railways Company from the Palace of Qaračın Righ Banner, Inner Mongolia, in 1910s. At that time, in Dalian, the manuscripts were copied and translated into Chinese by Wang Guojin, a clerk of the Banner office. The blue prints of Wang Guojin’s Han Chinese and Mongolian bilingual draft were sent to the Toyo Bunko and other Japanese research institutions. In this way the Japanese scholars first gained access to this unique, but strange manuscript of the

Erdeni-yin tobči, and it was then studied by Fujioka Katsuji, professor of the Tokyo Imperial University. After Fujioka's death in 1940, his roman transcription of the Mongolian text and his partial translation into Japanese were published by his student, Hattori Shirô. However, the Mongolian manuscripts originally held in Qaračın Right Banner's Palace have now disappeared.

When Wang Guojin was engaged into translating the "Qaračın version of *Erdeni-yin tobči*", he also wrote a memoir on daily life in the Qaračın Right Banner's Palace in Chinese, entitled *Neimenggu Jiwen*, a manuscripts which is an important historical source on modern Mongolia. The *Neimenggu Jiwen* was rediscovered and introduced by Nakami Tatsuo in the 1980s. Wang Guojin's friend, Lobsangčoyidan also wrote *Mong ʏol-un jang a ʏali üilebüri*, which is an unique record of Mongolian ethnography, while he was in Dalian. A manuscript of this work was presented to the Tokyo College of Foreign Languages (now Tokyo University of Foreign Studies). Walther Heissig published it in 1968.

In this paper, I will introduce the original contents of this long forgotten "Qaračın version of *Erdeni-yin tobči*", and discuss the relationship between Wang Guojin and Lobsangčoyidan.

NERIMANOGLU Kamil Veli

Istanbul, Turkey

Map Treasure in Archives From the Visual Altaistic Point of View

In Altaism, charts, tables, figures, photos and as well as maps are of great importance. Since the 11th century, maps played an important role starting from Mahmud Kasgari. The maps of Genghis Khan and his inheritors had been taken or inherited from the Uighur culture. These maps of Genghis Khan are of great significance in scientific terms, published in Moscow at the "Great Encyclopedic History-Military Map" and also published in Kazakhstan, at "Encyclopedic Turan

Map.” In our view, many historical maps were retained in archives and libraries of Moscow, Sanctpeterburg, Kazan, Tiflis and Baku. Publication and analysis of these maps will play an important role in contribution to the history and culture of the Altai people.

NEVSKAYA Irina

Novosibirsk, Russia

Frankfurt, Germany

**The returned heritage: a cooperative Russian-German project
on publishing Dyrenkova’s archive**

The project “The returned heritage: Shor heroic epics and traditional culture in recordings and investigations of Nadezhda Dyrenkova” is in progress. It is going on for the third year in the Kunstkamera of Saint-Petersburg and in the Berlin Free University. The project leaders are Larisa Pavlinskaja and Claus Schönig. It is supported by the Russian Foundation for Fundamental Research and the German Research Society. The most important tasks of the project at the moment are deciphering, translation into Russian and publishing of Dyrenkova’s recordings of Shor epic poems and publishing of her ethnographic research articles and field materials.

Nadezhda Dyrenkova was a very important Russian ethnologist and linguist. In the 1920ies and 1930ies she documented the traditional culture of Turkic peoples of South Siberia (Shor, Tuba, Chalkan, Teleut, Kumandy, etc.) and their folklore. Her archive is kept at the Kunstkamera. It includes more than 400 objects. Her methods of documentation were very precise so that her materials have not lost their importance in the least. On the contrary, her documentation was made during the time when neither the Russian influence on the traditional culture nor the recent assimilation processes were so prominent. Her scientific transcription of epic

poems can become now the most important source of our knowledge on the historical phonetics of these languages, some of which stay unwritten till our days.

NIDYULINA–HONIKEL Gilyana

Bonn, Germany

**Kalmyk version of the “Prayer for Rebirth in Sukhāvati”,
the paradise of Buddha Amitābha**

Our lecture presents the project and its outcomes as well as some case studies basing on the archive materials. The paper deals with a Kalmyk version of the “Prayer for Rebirth in Sukhāvati”, the paradise of Buddha Amitābha. It belongs to a collection of prayers recited by Kalmyk lay women during a ceremony commonly called “Reciting Mani”. Here *mani* does not mean the mantra of Avalokitśvara, *oṃ maṇi padme hūṃ*, but simply “prayer”.

This ceremony is typical for the Buzawa Don Kalmyks. It is still alive in Elista, although only a few old women still practice it as a consequence of religious persecution during Soviet times. It is also known to the Kalmyk emigrants in the USA, but there its practice came to an end.

In 2008 I went to Elista in order to collect materials about the Mani prayer ceremony. There I succeeded in finding one printed and one type-written text book and I was even lucky enough to attend a performance of the ceremony and to have it filmed. In 2009 I visited the Kalmyk communities in Howell, New Jersey, and in Philadelphia, where I could collect additional information from people who still had some knowledge of the Mani ceremony. In Howell I found a third version of the Mani prayer texts. Both in Elista and in the States I was helped by learned Tibetan lamas to identify the prayers and to solve textual problems.

The three collections, consisting of altogether 54 texts, are basically identical, although some of the prayers are present in one collection and missing in the other.

They are, for the most part, hymns of praise of Buddhist deities and saints and pleas for protection and help. The majority of the texts are in Tibetan, written in Cyrillic transcription, but there are also some in Kalmyk or both in Kalmyk and Tibetan. The Tibetan wording and writing is understandably very much distorted, since the texts were obviously written down by laymen who did not know Tibetan. There exist collections of prayers particularly meant for the needs of laymen also in other Mongol areas. They obviously have a long tradition. This is, for instance, proved by the archaeological finds of Olon Süme in Inner Mongolia and Xarbuxyn Balgas in Outer Mongolia, both dating back to about 1600.

The “Prayer for Rebirth in Sukhāvati”, which is included in all the three Mani Prayer collections, is a good example for this Pan-Mongolian text tradition. It is also represented in the finds of Xarbuxyn Balgas. The Kalmyk editions have both the Tibetan and the Kalmyk texts, whereas the fragmentary Xarbuxyn Balgas text is only in Mongolian. In the present paper I want to compare the modern Kalmyk and Tibetan versions with the old Mongolian text from Xarbuxyn Balgas. I shall also briefly deal with the Cyrillic rendering of the Tibetan text and with the peculiarities of the Kalmyk translation of the prayer.

NOSOV Dmitry

St. Petersburg, Russia

Description of Mongolian speaking peoples folktales, kept in Institute of Oriental Manuscripts of Russian Academy of Science

The report deals with the folktales of Mongolian speaking peoples which are kept in the Manuscript collection and Archives of Orientalists at the IOM RAS. These materials are characterized by the informant's nationality, time, place or type of their registration. They are grouped according to the Mongolian folktales system by Tserensodnom and Gadamba, which is used by mongolists, and are classified according to the type of their narrative structure.

**The Venue in which the Tangible Cultural Heritages of both, The Turks and
The World is Protected: Çengelhan Rahmi M. Koc Museum**

A museum is a visual venue, conveying the cultural history and heritage of the humanity from archaic eras to present. Serving as laboratory in transferring tangible values to the future in a principle of traditional integrity, museums are the cultural bridges between the past and the present. Living the past in the present time is the most mysterious journey of the people of our era. In this article, the museum of Cengelhan Rahmi M. Koc which symbolizes the 5th era museum understanding, i.e. modern museum studies will be discussed.

Even though the museum is dedicated mainly to the histories of industry and communications, it also includes some objects related to Ankara and Mustapha Kemal Ataturk in its collections. Being exhibit in the splendid building located at the entrance of Ankara Castle, the collection includes to-scale objects such as cockboats and cars as well as miniature models.

Cengelhan Rahmi M. Koc Museum will be discussed with its social, psychological, technological, aesthetic, folkloric and economic aspects in terms of Tangible Cultural Heritages Convention of UNESCO. Tangible Cultural Heritages in Cengelhan Rahmi M. Koc Museum will be analyzed in the contexts of collecting, storing, exhibiting and sustenance understandings of modern museum. The mission of the museum will be assessed not only in regard to protecting the cultural heritage but also in regard to living them and keeping them alive.

**A Manchu Diploma from the collection of the Institute
of Oriental manuscripts.**

The Manchu collection of the Institute of Oriental manuscripts holds 16 bilingual Manchu-Chinese scrolls. Among them is a scroll with Manchu text written inside a painted (not printed) frame on yellow paper. The imperial patent confers Urcen the title “general of the third rank defending the state”. Urcen was the twelfth son of the imperial relative Sunu. The Sunu family of the imperial clan is known for adopting Christianity – Sunu and his sons were baptized by the Jesuit missionaries. They were close to the Emperor Kangxi and shared his interests, but later they fell into disgrace under the Emperor Yongzheng.

The paper will introduce an unknown patent to Urcen from the manuscript collection of the Institute of Oriental manuscripts, RAS, which is dated 1716. It relates to the prosperous period in the history of the Sunu family when it was on the service of the emperor Kangxi. The promotion of Urcen to the higher degree is followed by praising his virtues and devotion to the Imperial court, which he failed to realize later when joined the rivals against the next emperor Yongzheng.

PCHELIN Nikolai, RUDOVA Maria.

St.Petersburg, Russia

**The Problem of the portrait art in mural painting
of Central Asia in the 10-11th cc.**

One of the most difficult problems in the studies of the Medieval art of Central Asia is the examination of portraits. The research of the murals, which date back to

the 10-11th cc. and survived till our days, allows to make a conclusion that the Academy of painting and design – Cao-hua-yuan (Dunhuang, 10th c.) played the leading role development of portrait art in the Buddhist monasteries of the Turfan oasis.

PETROVA Maria

St.Petersburg, Russia

To one Manuscript by D. Ravjaa

In 1985, being a special student at Mongolian State University in Ulan-Bator I went to an old market, called *zah* and bought one manuscript for 20 tugrugs.

It is written in old Mongolian script with black and red inks on Chinese paper. It is 32,5 sm x 7 sm and consists of 12 two sided sheets. On the face sheet one can easily read the following “*Cag-un Jim-a yi Todorhaulugci Cagasun Sibagau hemegdehu Sastir orosiba. Cug sayin Amugulang boltugai*”. That means “Here is a Piece of Advice called “ The Kite which Explains the Laws at this Times”. There are also some Tibetan script letters in black ink, used mostly like a decoration, on the face sheet of this manuscript. There are neither any seal or stamp, no sign of the author’s name. There is even no *colofone* at the end of the composition.

But later I’ve read this text very attentively and compared it with the text of a well - known didactic composition by XIX century author D.Ravjaa under the same name (Равжаа Д. Цагийн жамыг тодруулагч цаасан шувуу. Үлэмжийн чанар. Сайншанд хот, 1991. X.114-137.).

I’ve founded out that both texts – in old Mongolian script and in Modern Cyrillic script are similar. That’s why I’ve the right to consider D.Ravjaa the author of the manuscript, I’ve bought for 20 tugrugs.

Dulduitun Ravjaa (1803-1856) was a famous buddhist monk, poet and enlightener of the XIX century. He was born in Gobi desert, where he spent most of his life and wrote most of his works. Nowadays about 20 didactic compositions,

approximately 200 poems in Mongolian, 200 poems in Tibetan and one play, named “Life of a Moon Cuckoo Bird” are found. Among them this very didactic piece of advice or *surgaal* “The Kite which Explains the Laws at this Times”.

POP Rodica

Bucharest, Romania

**Mongyol uran zokijal-un degezi zayun bilig orusibai, an invaluable treasure
by its concept and history**

Mongyol uran zokijal-un degezi zayun bilig orusibai [The Hundred Wisdoms, Anthology of the Mongolian Literature], an imposing anthology of classic texts was published by C. Damdinsüren in 1959. The book, published by the press of the Mongolian Academy of Sciences, is the 14th volume of a collection of manuscripts and fundamental texts, intended to the scientific work and not to the mass education as indicated by the title of the collection: “Corpus scriptorum mongolorum Unstituti linguae et litterarum comiteti scientiarum et educationis altae republicae populi mongoli”. Indeed, beginning in the 1950s two categories of materials were mainly published in Mongolia: pieces of oral tradition collected by Mongol ethnographers and folklorits from the mouths of informants and manuscripts found in the yurts and now preserved in the funds of the Mongolian Academy of Sciences. The texts themselves represent a recollection of Mongolian traditions preserved in the memory of informants, viz. an earlier state of society, which prevailed at the beginning of the the 20th century or even at the end of the 19th. From 1960s through 1980s, the circulation of these publications was restricted to a circle of specialists. Although the communist regime fought against these traditions they did not disappear overnight but subsisted, in memory of course, but also through herdsmen who perpetuated ancestral practices despite injunction of the state.

These texts had a broader diffusion since 1990s, when the Mongols started to restore traditions considered as threatened. Even before that, in the 80s the

impressive corpus of texts started gradually to be approached by a larger category of people. In schools and universities professors started to talk freely and loudly about its precious content and the volume was taken forever from the shelves where it was kept for years as a privilege restricted to the scientists.

Thus the history of the volume is unique: meant exclusively to the archival storage and scientific observation, the anthology of texts represent nowadays an invaluable and reliable source of information through a corpus of texts perfectly preserved.

RAGAGNIN Elizabetta

Germany-Italy

A “Forgotten Edition” of *Odorichus de rebus incognitis*

This paper will deal with the little-known *editio princeps* of the travel account of Odorico from Pordenone which was first printed in 1513 by the humanist Pontico Virunio and the printer Gherghom Soncino. This “forgotten edition” (“*Odorichus de rebus incognitis – nella prima edizione a stampa del 1513*”) was recently published by the Chamber of Commerce of the home city of the traveling monk.

RASHMANN Simone

Berlin, Germany

The pre-eminent sūtra. New traces of the *Altun Yaruk Sudur*

The large number both of fragments and different copies proves the pre-eminence of the *Altun Yaruk Sudur*, Skt. *Suvarṇaprabhāsottamasūtra*, “The Sūtra of Golden Light” among the Uigurs. More than 1100 of the altogether approximately 8000 Old Turkish fragments preserved in the Berlin Turfan collection (Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der Staatsbibliothek zu Berlin – Preußischer Kulturbesitz) belong to the *Altun Yaruk sudur* or to closely

related works. They mostly stem from manuscripts, but some of them are remains of blockprints, as well. The best preserved copy, a manuscript (in the past often referred to as a blockprint), of this scripture is preserved in the Institute of oriental manuscripts of the Russian Academy of Sciences in St. Petersburg. It forms the basis for most of the detailed studies on this text.

Only recently I have got access to some new manuscript findings from Bezeklik in the framework of the co-operation between the Museum in Turfan (Prof. Li Xiao), the Berlin Brandenburg Academy of Sciences and Humanities and a Japanese research group (Prof. Hiroshi Umemura) aimed at the study and edition of the Non-Chinese fragments excavated in Bezeklik after 1980 and preserved in the Turfan Museum'. Among them there are three fragments which were identified as remains of the *Altun Yaruk Sudur* by Peter Zieme. Generously I was given the chance to work on this material. In my paper I will report amongst others on the interrelationship of the findings of the Turfan Museum and the German Turfan expeditions.

RECKEL Johannes

Goettingen, Germany

The Special Collection of Altaic Literature in Goettingen

The University Library of Goettingen was founded in 1734. It houses many special collections of books and manuscripts from the Middle ages to modern times.

One of the special collections is the Georg von Asch Sammlung, collected by Georg v. Asch (1729 to 1807) over many decades and finally donated to Goettingen University. V. Asch was born in St.Petersburg. He studied medicine in Germany (Tuebingen and Goettingen) and moved back to Russia in 1750 where he joined the Russian National Service as a doctor. Since 1771 he sent books, manuscripts, maps, ethnographic material such as native clothing, skulls etc. in

large quantities to Goettingen University. He had close contacts not only with scholars in Goettingen, where he became a member of the Academy of Sciences, but he had similar contacts with Russian scholars. A large part of the collected material came from Siberia, Mongolia and China. Among this material are some Mongolian and Oirat documents, including a *pater noster* in Oirat. Altogether there are 189 ethnological items, 176 printed volumes and manuscripts, 179 maps preserved today.

Since 1960s the State and University Library at Goettingen is collecting all modern publications in Altaic languages and about the Altaic speaking peoples. Goettingen thus has the largest collection of Korean books, including North Korean books in Germany, but also a very large collection of Uighur, Kazach, Kirgis, Mongolian and Oirat, Sibe and Manchu material from Xinjiang, Inner Mongolia and Manchuria. Among them is a complete Manchu Tripitaka in handmade prints from the original woodblocks as preserved in the Palace Museum in Peking. The only modern Manchu language newspaper the Chabchal Serkin from Ili is represented in bound volumes since 1980. We also collect modern schoolbooks in Uighur, Sibe, Mongolian etc.

SAGASTER Klaus

Bonn, Germany

The International Archive of Oral Folk Literature at the Northrhine-Westfalian Academy of Sciences, Humanities and Arts, Düsseldorf/Germany

The International Archive of Oral Folk Literature at the Northrhine-Westfalian Academy of Sciences, Humanities and Arts, Duesseldorf/Germany was founded in 1994 by the Mongolist Walther Heissig, University of Bonn, and the Ethnologist Rüdiger Schott, University of Münster, both members of the Academy. The archive contains tape recordings of oral literature from Africa (North Ghana), the

Philippines, India (North India, Ladakh), Pakistan (Hunza, Baltistan), China (Inner Mongolia) and Mongolia. The largest collection is the Mongolian section, consisting of 267 tape cassettes. The major part of the Mongolian tapes are recordings of epics, Mongolian adaptations of Chinese folk romances (“stories accompanied by the fiddle”, *qur-un üliger*) and shamanic songs. A large number of the cassettes have been transcribed by the Mongolian scholars Rinchindorji and Nima in 90 handwritten volumes.

The paper presents a general survey of the collection and its scientific value as well as a special report on a research project dealing with the Mongolian collection. The project has started in 2008. It is carried out by the Mongolist and Sinologist Dr. Elisabetta Chiodo. Dr. Chiodo has already published a detailed study on ritual songs devoted to the shamanic deity Jayagachi as well as a paper dealing with the biographies of East Mongolian bards. The manuscript of a catalogue of the transcripts of the Mongolian tapes is ready for printing. It includes detailed summaries of the contents and an introduction dealing with the different genres represented by the collection. The future work will be devoted to the translation and commentary of an East Mongolian version of the Geser epic, to the analysis of “stories accompanied by the fiddle” and the edition and interpretation of shamanic songs.

The paper is also meant to invite other scholars to make use of the rich materials of the Düsseldorf collection of oral literature.

SAITO Yoshio

Tokyo, Japan

Terminative Case in Mongolian

Three examples of terminative case ending have been known in Middle Mongolian; one in the *Muqaddimat al-Adab* and two in the *Secret History of the Mongols*.

This paper shows that the form in the Muqaddimat al-Adab was created by misreading of the text, and discusses if the forms in the Secret History of the Mongols can really be terminative.

SARKOZI Alice

Budapest, Hungary

The Dictionary of Sumatiratna

Compilation of Tibeto-Mongolian dictionaries, vocabularies, word-lists flourished since the 17-18th centuries up to the 20th century. An outstanding figure of the Buriat religious and literary life, Sumatiratna (Luvsanrinčen or Nomtu-yin Rinčen) prepared a bulky work in 1857 (*arban tabuduyar yal taulay-yin ulayači üker jil-diür nayirayulbai: Töbed-mongyol dokiyān-u bičig ner-e üg-e udq-a yurban-i todorqailan qarangyuy-yi arilyayči jula* (Tib. *Bod-Hor-kyi brda-yig ming tshig-don gsum gsal-bar byed-pa Mun sel sgron me*) “Tibetan-Mongolian dictionary that clarifies the expressions, words and meaning, the torch that lightened the darkness”. Sumatiratna was born in the Khori (Xori) *aimag* of Buriatia in 1820, at the age of seven he entered the Russian school of Dēd Üde, then, after three years, at an age of ten, he became a lama-student in the Čulūtai xīd where he learnt Mongolian, Tibetan and Sanskrit. After getting his initiations, at about the age of 30, he became the *khampo* lama of the Tsugol dacan, then the *širēt lama* of the same monastery. He was rather active in the religious literary life, translated and re-translated a great number of Tibetan works, corrected others and compiled new ones. At the age of 45 he left the lama life, married and started a civil life. However, he remained faithful to the religious literature. He was 57 when he finished his dictionary (*Sumati-ratna ber öber-ün tabin doloyan nasun-u deger-e*). He explains why he prepared the dictionary: *suryayuli-yin sin-e keüked-tür tusalaqu-yin sanal-bar büküi-eče edügüljü* “I started the work in order to help the new students of the school” – this aim is rather similar to those given by the *Liši-*

yin ordu qarsi and the other old dictionaries. The original manuscript contained about 1.000 leaves with 40.000 entries. Nowadays, this original manuscript can not be found, but a reprint of it was published by Rintchen: Sumatiratna. Bod-hor kyi brda yig ming tshig don gsum gsal bar byed pa'i mun sel sgeron me. Töbed Mongghol-un dokiyān-u bičig. Ner-e üge udq-a yurban-i todorayulun qarangyui-yi arilyayči jula. *Corpus Scriptorum Mongolorum* VI-V, Ulaanbaatar 1959, 1241 + 1391

SECHENCHOGT (Siqinchaoketu)

China

Comparative Analysis of the Five Livestock Names of the Altaic Language Family

The so-called five livestock (tabun qošiḡu mal) refers to the horse, cow, double-humped camel, goat and sheep stocks that are herded by the Altaic language family speaking ethnicities in the Gobi desert area of Mongolia. The various names and terms of the Altaic languages for the five livestock are diverse and descriptive. Using relevant historical documents as a basis, this article will systematically compare and analyze the meanings of 69 singular-morpheme words in Altaic and other language families.

I. Common terms of the five livestock for the Altaic Languages

Shared terms refer to terms common to and shared by the Mongolian, Turkic and Manchu-Tungusic languages, but whose origins cannot be determined.

Some words sound the same in each of the languages but represent different things. These differences may be in age, type, etc.

II. Common terms for the five livestock in the Mongolian and Turkic languages

III. Common terms for the five livestock in the Mongolian and Manchu-Tungusic languages

IV. Terms only used by the Mongolian languages

V. Terms only used by the Turkic languages

VI. Terms only used by the Manchu-Tungusic languages

1. There are indeed many words with the same or similar pronunciation in the Altaic languages. From the 69 words analyzed, 17, or 24.6%, had the same or similar pronunciations.

2. There are livestock terms in the Altaic languages with the same or similar pronunciations but different meanings. Out of the 17 words described above, five (or 29%) had this property.

3. The while common terms in the Altaic language family between Mongolian and Turkic languages (12 total, or 1.7%) and Mongolian and Manchu-Tungusic languages (6, or 0.87%), there are almost no common terms between the Turkic and Manchu-Tungusic languages.

4. There are terms that are distinctive to each of the three sub-families (group) of the Altaic language family. These include 23, or 33% for the Mongolian languages, 4, or 0.58% for the Turkic languages, and 7, or 1% of the Manchu-Tungusic languages.

5. Certain terms in the Altaic languages may have been borrowed amongst the sub-families, but it is difficult to distinct which have been borrowed and which merely share the same origin. For example, whether the terms for cow in the Turkic languages (kyz/giz), the Mongolian languages (hüker/üker) and the Manchu-Tungusic languages (ukur/uxur) come from the gender-neutral term “ox” or “oxen” from the Indo-European languages, or whether the terms for “bullock” or “steer” is derived from the Indo-European languages warrant further research.

**The Mystery of Coloured Vapours as Good Omina of the Manchu Khan
Nurhaci's Empire-building**

Dynastic changes in Chinese history are often announced and accompanied by supernatural phenomena which were considered an expression of the heaven's approval. The foundation of the Manchu empire by the tribal leader Nurhaci at the beginning of the 17th century is no exception: His actions and wars against the neighbouring tungusic tribes were characterized by many of such phenomena, among them we find the appearance of "coloured vapours". The colours of these "vapours" could be red, blue, white, green, black and yellow. Sometimes two-three colours appeared mixed together and forming a gate which could be interpreted as a "heavenly invitation" to Nurhaci to proceed forward.

The present paper analyzes all these phenomena as found in the "Old Manchu files" (Jiu Manzhou dang); the exact meaning, however, of all these colours remains still without answer: they continue to be one of the many mysteries of early Manchu history.

TATAR Maria Magdolna

Oslo, Norway

**Soyot Shaman Costume, Headgear and Drumstick in the Ethnographic
Museum, Oslo, Norway**

Ørjan Mikael Olsen (1885-1972), the famous zoologist and geographer of Norwegian origin donated a shaman costume together with the belonging headgear and drumstick to the Etnografisk Museum (Museum of Ethnography) of the

University in Oslo after his expedition to the sources of Yenisey river in 1914 (Olsen 1915, p. 207). In 1999 the museum was re-organized as a part of the Universitetets kulturhistoriske museer (Museums of Cultural History of the University), unifying the Ethnographic Museum, The Classical and National Antiquities Collections, included The Viking Ship Museum, and the Coin Cabinet. In 2004 Museums of Cultural History of the University was renamed Kulturhistorisk Museum (KHM, Museum of Cultural History), Oslo and the collections reorganized.

The costume, headgear and drumstick belonged to a Soyot shaman. A picture of the costume was published by U. Harva (1938, pp. 506-7). In this paper I intend to give a complete description of the objects (almost 50 ribbons, animal figures, metal objects, etc.) which are attached to the costume, further on the headgear and the drumstick and make an attempt at explaining them. The interpretation will be based on ethnographic materials of the region. As most of the shamans in the Khövsgöl region of Mongolia are of Soyot/Toja/Tuva origin, the parallels and conclusions are relevant for the whole Sayan area and the peoples which populate it.

TATAR Sarolta

Budapest, Hungary

**Images of the Goddess Tara in the Private Collection
of a Hungarian Collector**

Tara, being a goddess of Indian origin, has become deeply connected to core Buddhist concepts: she is a bodhisattva and a consort of Avalokitesvara. She has become identified with the Prajna, or with the Buddha's active power. But on a popular basis, she has been identified with numerous local deities, and the aspect of her that is most popular is her function as a protective goddess, most notably protecting against perils listed in groups of eight or sixteen dangers. The different

functions of Tara are traditionally depicted in eight forms with twenty one hypostases. These forms incorporate those aspects of her that originally belonged to local deities. The colours of Tara are also used independently in magic rituals that reference the goddess: thus a green circle is drawn when performing a ritual of protection, and a white circle is drawn when performing a ritual for increasing life. This paper looks at three depictions of the goddess in a private collection. These include an image of the Green Tara, who embodies protection (the most important of her functions) and who is traditionally regarded as the original form of the goddess. The collection also contains a Red Tara, who embodies subjugation, (also known as Kurukulla originally) and who is believed to destroy demons and injuries. In this instance, she is holding a red flask, which identifies her as the subjugator. Finally, there is an image of a White Tara (also known as Cintacakra), who embodies longevity, bestows life and who is believed to defeat diseases and evil spirits. White Tara was also conceived in the specialized function of cheating death. The White Tara is also known as „mother of the conquerors”.

The collection also contains an image of Avalokitesvara, of whom Tara is considered to be an avatar, with two smaller images of a White and Green Tara in the two lower corners of the tangkha.

The goal of this paper is to analyze the iconography of these three depictions of Tara, namely their sitting positions, hand movements, other attributes and other deities depicted in the same image. The images are painted on silk and may have been made in Tibet or Mongolia.

TAUBE Erika

Leipzig, Germany

Archaeological Finds reflecting Folklore-Motives from Central Asia

Among the archaeological finds from Central Asia, some of them kept in the Hermitage in St. Peterburg within the collection of Peter the Great. There are not

only special figures and objects, but also scenic representations. Both of them may be interpreted by motifs from oral folklore traditions collected in this very area, thus giving bearing witness to the existence of vivid and highly developed oral and even epic traditions corresponding to the fine material artefacts from Scythian times.

TEKCAN Muenevver

Istanbul, Turkey

Cleaning Manuscripts Using Image Processing

Software To Reveal Hidden Texts

In many museums and libraries, there are manuscripts that are in poor condition. In some cases they are fading away, not in front of our eyes but hidden away and unseen. Amidst these fading documents could be hidden literary treasures. Modern digitising techniques such as digital photography make it easy to take a snapshot of these documents. Once digitised they are easily distributed. There are several image processing computer programs readily available that offer a wide range of facilities, which can be used to make these manuscripts more readable. This paper will demonstrate how imaging software was used to clean up manuscripts and give a measure of success achieved. The software used in this paper is not a hidden treasure but it could be the light to enable texts never read before reach the eyes of a wider audience. In conclusion, the paper comments on the implications of new technology and the study of old manuscripts.

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**On the Syntactic Status of
the Uyghur Functional Category K (Case)**

In the previous content word-oriented theoretical frames of traditional and structural grammar, the Uyghur case (K) is treated as a grammatical category of a noun, that is an adjunctive component of a noun, and never gained a syntactic status of its own. As a result, the following two problems escaped from our sight till today: first, the fact that a case (K) member can merge with all kinds of nominal categories including adjective, numeral, number-measure word structure, pronoun, onomatopoeic word, nominalized phrase, adjectivalized phrase, plural phrase and possessive phrase and can form its own phrase remained unexplained. Second, the fact that what a case member is merging with is not only a noun stem, but a whole nominal phrase is remained unexplained. This paper attempts to provide the problems with reasonable explanations in the light of the functional word-oriented frame of generative syntax theory.

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The Buriat Shamanism and Buddhism in Agaton Giller's Memoirs

At the 49th meeting of the PIAC in Berlin in 2006 I had a good occasion to present my report entitled "Polish Account on the Buriats in the Middle of the 19th Century. From Agaton Giller's Memoirs". There were presented the author's observations on various domains of the private and social life of the people in question. In what follows I give as a supplement the same author's additional

remarks on the religious beliefs of the Buriats. They were published in Polish in 1867 and to modern researchers are rather difficult of access. It should be observed that Agaton Giller (1831-1870) was a Polish journalist, writer and politician struggling against the tsarist Russia. Thrown into prison, he was sentenced to a compulsory settlement in Western Siberia where, notwithstanding his miserable position, he was making his ethnological observations. At first he was forced to work in the Shilkinski Zavod in the vicinity of Nerchinsk, then, from 1858, he dwelled in Troitsko-Sewsk, in the neighbourhood of Kiakhhta, and in Irkutsk (till 1860).

TUGUSHEVA Lilia

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**A case of the influence of the written form of the word on its pronunciation
(according to the early Medieval Uighur texts)**

Owing to some peculiarities of the correlation between the Uighur writing system and the phonetic system of Turkish languages the reading of the words in certain conditions don't correspond to their original phonetic forms.

In the paper will be considered some of noteworthy cases of such a departure.

**TURAN Fatma Ahsen,
SHAMAN DOGAN Nermin**

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Cosmic Thee and its Reflections on Anatolian Turkish Art

The belief to view the tree holy is very old. The forms of this belief can be traced not only various cultures but also in Turkish history, folklore and art.

The life tree is viewed as the symbol of the earth centre. This tree is the horizontal and the vertical centre binding the sky and the earth. It is assumed that it is located on a hill or a mountain, so its branches reach the highest layers of the sky.

The cosmic tree is about the opinions of creation and mortality, Besides, it is made rich with the symbols of woman, water, milk, and animal. This tree is the one that is always green, bloom, with much fruit, and the one that makes one immortal who eats its fruit. In different cultures it is believed that immortal water/spring feeds this life tree and there exists a snake, a dragon, and a lion that protect it.

The cosmic tree has a significant place in the old Turkish traditions. Especially, in Şamanist cultures it is a step for the şaman to reach god, a temporary road. Thus, the cloth and the drum used in Şaman ceremony have the picture of this specific tree.

From the Middle Assia to Anatolia and in different time zones the cosmic tree is used as an element of Turkish architectural art, handcrafts, and miniatures.

In this study we aim to determine the reflections of the cosmic tree on Anatolian's Seljuks and İlkhanid Architecture and discuss it with samples. This cosmic tree is seen in some madrasas and tombs' faces, portals and civil architecture samples, and the walls of the palaces.

Sivas Gök (1271), Erzurum Çifte Minare (1285-90) madrasa portals, Kayseri Döner Tomb's faces (1276-1277), Beyşehir Kubad Abad Palace (1236) wall tiles are examples. The life tree motives on the faces of Ağrı/ Doğu Beyazıt İshak Pasha Palace (1784) show that this tradition dates back to 18th century.

The life tree motives mentioned above are seen in different compositions. Among these compositions are the life tree, the one with fruits that is protected by lions, dragons, and the one, on top of which a double-head eagle is seen.

The life tree descriptions are seen not only in architecture but also in some handcrafts such as carpet, rug, and chandelier.

**As a Turkish Hegemonic Symbol “TUĞ” from
the Altays to the Alp Mountains**

“Tuğ” was an element which rulers used in Turkish states as a symbol of domination. It appeared in the oldest Turkish states and kept its existence until recently.

“Tuğ (tail bunch)” used to be made from the hairs of the horsetail. A certain amount of hairs of a horsetail were placed on a stick after being painted in red. A fringed cap made from thin black and white hairs was put onto it, too. On top of them a gilded copper ball and sometimes a crescent on the ball used to be placed. The ball used to symbolize the sun, the crescent used to symbolize the moon and the hairs used to symbolize the rays of sunshine.

In addition to its dating back to ancient times as a domination symbol, “Tuğ” has been used as an important symbol in various political entities in an extensive area ranging from Asia to Europe. After the Huns, it maintained its existence as a hegemonic symbol in the Göktürks, Uygurs, Karahanids, Seljukids, Ottomans and other Turkish dynasties.

“Tuğ” came into existence first with the Huns. Although there was a long interval afterwards, Europeans encountered Turkish “Tuğ” in Ottoman period again.

ULAAN BORJIGIJIN

(Wulan)

China

**On Some Manuscript Copies of the Secret History of the
Mongols Collected in the Chinese National Library**

The Rare Books Section of the Chinese National Library has in its collection four manuscript copies of *the Secret History of the Mongols* (henceforth abbreviated

SHM), which respectively are *Gu Guangqi*'s Certified Text, a second manuscript copy formerly belonging to *Sun Xing-yan*, a third formerly in the possession of *Weng Tong-shu* and a fourth formerly in the collection of *Qu Yong*. Gu's Certified Text is the most precious, both for its origin from a good facsimile copy of the printed edition made at the early *Ming* and for the least number of mistakes it contained. It is the best manuscript copy of the SHM among all those preserved and known to us so far. This certified copy was completed in 1805, and divided into 12 volumes, which later came into the possession of an imperial clansman *Sheng Yu* at the late *Qing*. *Li Wen-tian* and *Wen Ting-shi* severally copied out a facsimile text according to Gu's Certified Text at the end of the 19th century. Not long after, *Li* made his annotations to his own copy of the SHM, and *Wen* recopied his own copy to make a duplicate for the Japanese scholar *Naitou Konan*. *Ye De-hui* made a printed edition out of the first facsimile copy of *Wen* and published it in 1908 (generally known as the *Guan Gu Tang* edition). And it was just for the copy available to *Naitou Konan* that *Naka Michiyo* could be able to publish his famous annotated translation of the SHM entitled *the Veritable Records of Cinggis Qan*. Not long after *Sheng Yu* died, Gu's Certified Text was acquired by the Commercial Press of *Shanghai*. The Press reproduced it photographically and published it in 1936 in the third series of the *Si Bu Cong Kan*. This edition contains 41 leaves of the printed edition of the early *Ming* discovered in the Imperial Palace of Beijing in 1933, which replaced the corresponding original leaves in Gu's Certified Text. Hence the new edition is regarded as the best modern edition by the academia. Gu's Certified Text was almost damaged during the war in the 1930s, but fortunately it has extricated itself from flames of war and ultimately lie safely in the collection of the leading library of China.

The other three manuscript copies are all in 15 volumes. According to their characteristics, *Sun*'s copy is close to both the copy of *Jing Jia Tang* (formerly in the possession of *Lu Xin-yuan*) and that of *Pankratov* (formerly in the possession of *Bao Ting-bo*), from which it might well be assumed that all of them should come down from a common original one, while on the other hand *Weng*'s copy is

similar in format to *Qu*'s. All the three copies are not only of good quality and but in good conditions, and thus could be used as the collating copies for the edition in the *Si Bu Cong Kan*.

WALRAVENS Hartmut

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The Meritorius Officers of the Qianlong period – revisited

The subject was treated at two previous PIAC meetings. In the meantime, some more information has come to light, and also the whole context of the battle paintings, handscrolls, inscriptions, hymns, chronicles etc. has led to the picture of the Qianlong emperor as one of the most successful PR managers – as a promotor of himself and his exploits. The paper exemplifies this by means of the respective tools and measures to glorify what the emperor proclaimed his Ten Glorious Campaigns, and focuses on one of the extant portraits, namely that of Cemcukjab.

WU Yingzhe

Huhe hoto,

China

Deciphering some demonstrative pronouns in Khitan Small Script

During more than 80 years of study, the academic world has been able to decipher most of the Chinese borrowings among the material in the Khitan Small Script. Consequently, based on the Chinese loanwords in Khitan, scholars were able to read a number of native Khitan words, even with extreme difficulty. These words include nouns, numerals, adjectives, verbs and particles etc. However, there was up

to now no researcher telling us which Khitan characters denote Khitan pronouns. This paper will deal with the reading of some Khitan demonstrative pronouns relying on the rules of vowel attachment and number agreement in the Khitan Small Script, introduced in my earlier research. I consider the Khitan demonstrative pronouns to be cognate of Mongolic *ede* ‘these’ and *tede* ‘those’ and Manchu [əɾə] ‘this’ and [təɾə] ‘that’. The pronunciation, meaning and declension of the Khitan pronouns still remain to be explored, creating a completely new area of research within Khitan studies.

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New Arrivals to the Mongolian Manuscript Collection at the IOM RAS

Within recent years efforts have been undertaken to put in order the Tibetan collection of manuscripts and blockprints. Its side effect was finding of several hundreds of odd Mongolian folia and some complete manuscripts.

The subject of the paper is their preliminary description.

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Unknown source of a familiar story

The plot, exposed by Pushkin in his “Black Shawl” (“Moldavian Song”) is well known. There were grounds for the title, but the story does not seem to be Moldavian one. The heart of it is the character, happy in love. Accidentally he gets irrevocably bereft of his beloved. Possibly, he is willing to die him too. There are other stories, where the subject of devotion is lost in consequence of an act of

infidelity, and the hero is ready to revenge, killing both — her and his rival. Essential for the plot is that the heroine is drowned.

Little doubt that Pushkin borrowed the plot from Byron. He guessed it to be there, for an essential part of what happened remained beyond the scope of an impartial eye-witness — the narrator in Byron's "Giaour". We do not know, how the fugitive was captured, though it is important for the culmination of the story. It seems, that Pushkin red the plot, readjusted by Byron, in a true way.

The source of Byron's tale is a special topic. The thing is, that though Pushkin's poem became "Moldavian song", the story is much more Turkish than Moldavian. First, concerning names, absent in a clean copy. But in a rough copy for the verse: «Я верного позвал слугу своего» ("I called my faithful servant then") we meet: «Я позвал Хасана, слугу своего» ("I called then Hassan, [faithful] servant of mine"). Evidently, a servant of the character, Romanian by origin, could hardly bear a name of Hassan, but the character, being a Muslim, could have such a name. The "Black Shawl" actually became a Moldavian folk-song as a result of its translation into Romanian by C. Negruzzi, and a Turkic colouring here is even more apparent, than in the original text of Pushkin. There are lines there (quotations in English are in our translation):

"Then wrathfully trampling the two bodies down
I looked at the face of the girl, so nice,
And wishing to kiss her half-open mouth
At this very time."

The stroke was absent in the ballad of Pushkin. It would seem unexplainable, why Negruzzi put it, had not an elegy with a rather similar plot ("Khas-Bulat, You are brave") appeared later. The elegy was introduced by N. Amosov, an officer on the service during Russian-Turkish war of 1853 — 1856. Usually is mentioned, that the poem was "evoked by Caucasian war of 1817 — 1864", which is the judgment too broad for identification of the source. The elegy looks like a translation of some native song though, or an exposition of a legend of recent origin at the time, judging from such realities as a dagger "Bazalai", for instance. The name of the

hero and of the river (Yaman-su) are suggestive of the scene of action — Checheno-Daghestan imamate. And there are following verses in the poem:

“Now go and look at Your bride, effendi!
In my house she sleeps, dagger stuck in her breast.
Shedding tears, I closed her beautiful eyes.
And my farewell kiss is impressed on her lips”.

Is not it probable for the story to have come from Turkey or to be inspired by Turkish folk-singers? The river here was not the place, the traitress had been buried at, but where adultery was committed.

For the most part of the stories of the lost love, however, the crucial event is burial of a beloved one in waters of a river. Sometimes in poetry somebody’s falling down into the water is an act of heavenly revenge and is an important event for the poem. For that reason a ballad by Wieland was considered as a source of Pushkin’s “Black Shawl”. In the said ballad a steed of a knight, killed by his servant, fell, with the latter astride, down from the bridge into the river.

Yet there exists a more relevant Turkish story of a bride falling down into the river, together with her numerous suit. The song is one of Kızılırmak türküsü, and is called “A Bride drowned in the River” (“Suda Boğulan Gelin”). Resembling story is in a Russian folk-song “Along the Don-river a Young Cossack Strolls”, where a prediction, that the bride will drown on her wedding-day, comes true. The maiden falls down into the river from a bridge made of boards.

Were the source of this song entirely unknown, we could think of an exclusively Turkish influence. But it was also suggested likely to be made up from the translation of a Swedish ballad — “Harpanskraft” (“The Power of the Harp”). The latter is even nearer in the description of the event to the “Drowned Bride” of the Kızılırmak türküsü than to the Russian song. In the translation we read:

«Поедешь к венцу ты — я конников дам,
Вперед будет двадцать и сто по бокам».
 (“For wedding procession the horsemen I give,
In front there will be twenty and a hundred on sides”.)

In the Turkish song:

“Köprüye varınca köprü yıkıldı

Üç yüz atlı birden suya döküldü ...”.

(“When they on the bridge were, the bridge crashed down,

And three hundred horsemen fell down at once”)

Nearby the “River Don Ballad” there exists a different local Seven Rivers’ version in a genre of epic (bylina) with the following beginning:

«Ой камень тяжелый,

Не могу поднять,

Ой милый далеко,

Не могу узнать».

«Oh stone is heavy,

I can’t lift it up,

Oh darling is far away,

I can’t find out, where».

That the “River Don Ballad” originated from D. Oznobishin translation of “Harpanskraft” is not entirely convincing. It would take much time for the translation to become a song so beautiful and with several important changes of the plot. In a relatively short time the story could not have spread so wide as to travel to the Jetisuu area and acquire a different form.

As to the “River Don Ballad”, some stories possibly could have traveled along the way, called once upon a time the Road from Varangians to Greeks.

Anyway, D. Oznobishin was not only a prodigious poet, an acquaintance of V. Zhukovsky and A. Griboyedov. He studied diligently Arabic and Persian languages and was among the first students of Chuvash folklore. This merit of his can impart an Altaic flavour to his translation of a Northern ballad.

Double Marks for Identity of Nouns in Kazak Language

As an agglutinative language, Kazak has rather well-knit syntactic structure, one of which's prominent characteristics is that every noun in "noun+verb" structure has double marks for its identity, one mark is case suffix or postpositions which belongs to noun, the other one is voice suffix which located on verb. The two kinds of marks is in different levels and functions. Case suffix and postpositions indicate relations of basic syntactic structures such as subject-predicate structure, object-verb structure and adverbial-verb structure, and corresponding identity of nouns in the structures, while voice suffix function on the basis of case suffix and postpositions, mainly showing different characters of subjective noun for related activities expressed by verbs.

Marks which belong to noun: case suffix and postpositions

1. Qasen-*Ø* aldī. "Qasen got."
2. Qasen-*di* aldī. "(He or they) got Qasen."
3. Qasen-*ge* aldī. "(He or they) got for Qasen."
4. Qasen-*nen* aldī. "(He or they) got from Qasen."
5. Bazar-*da* aldī. "(He or they) got in market."
6. Dollar-*men* aldī. "(He or they) got with US dollar."
7. Qasen-*dey* aldī. "(He or they) got like Qasen did."
8. Qasen *üşin* aldī. "(He or they) got for Qasen."
9. Qasen *arqılı* aldī. "(He or they) got through Qasen."
10. Qasen *retinde* aldī. "(He or they) got (some body) as Qasen."
11. Qasenge *deyin* aldī. "(He or they) got till Qasen."
12. Qasenniñ *atınan* aldī. "(He or they) got in the name of Qasen."
13. Qasenniñ *ornına* aldī. "(He or they) got (some body) instead of Qasen."

Marks which belong to verb: voice suffix

14. Qasen šeş-*Ø*-ti. "Qasen unfastened (something)."

15. Qasen šeš-*il*-di. “Qasen was unfastened.”

16. Qasen šeš-*in*-di. “Qasen took off his clothes.” (He unfastened himself.)

17. Qasen šeš-*is*-ti. “Qasen helped to unfasten.”

18. Qasen šeš-*kiz*-di. “Qasen made (someone) unfastened.”

ZIEME Peter

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**Some notes on an Uigur poem concerning an encounter
of a monk and a laywoman**

In the Krotkov Collection of the Institute of Manuscripts of Petersburg there is a text (SI 2Kr. 87) written on the backside of a Chinese scroll which deserves special attention. Despite its fragmentary state one can establish a poetical text about an encounter of a monk begging for food and a woman. This woman expresses her unwillingness to offer food because she claims that the monk has broken some monastic rules. This unusual text from the Yuan period was studied by Abdurishid Yakup in his unpublished dissertation. In my paper I would like to discuss the contents and the structure as well as several problems of this very unusual text.

